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*Robert MacDermid*

1884

# SERMON AGAINST REBELLION:

SHEWING

Deceivers to be Deceived

In Their

WICKED MISTAKES.

PREACHED

At St. PAUL'S, October 20<sup>th</sup> 1661.

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By S A M. STONE, M.A.

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2 Tim. 3. 13.

*But evill men and seducers shall waxe worse and worse,  
deceiuing and being deceived.*

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L O N D O N:

Printed for Henry Brome at the Gun in Ivy-lane,  
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To the Right Honorable

Sir Richard Browne Kt. and Baronet, Lord Maior of  
the City of London : with the Right Worshipful the Aldermen his Brethren. *Grace, Honour, and Peace, be multiplied.*

Right Honourable and Worshipful,



*He nature of your Order for the publication in Print of this imperfect Piece following, puts your subscribed in minde of a passage from Augustus to the Poet Aulonius, Scribere me Augustus iubet & mea carmina poscit, Poenē rogans. Your Order might have been as well a Postulation or Demand, as a Desire ; but you seem therein like the most excellent Augustus, who exprest, in a like case, more humanity and condescension, than Power towards his Poet, as you have done unto your small Prophet or Preacher ; he shall therefore humbly take leave to presume (as the Emperor took the Poet and his Poem into Protection, it being a product of his own favour and importunity) that your Lordship and Brethren also will do the like unto your Preacher, and his Sermon, unto which your Honors have given this Publick-being. Eadem est causa producens & conservans, is a true rule of the great Mistress of Reason, Logick, That which gives Being, conserves it ; not but that the work of it self, as the Author humbly conceives, is very much *ἀντὶ ἑαυτοῦ*, or self-potestative, *ἀντὶ ἑαυτοῦ*, or self-sufficient to warrant its self, in the whole import thereof ; it aiming at the preservation of our far more excellent Augustus, and this his Royal City, and your Honorable persons, and his and your dearest interests, Civil, Sacred, and Natural, together with the whole Church and Nation, as it layes open (how weakly soever) those wicked deceits of ungodly Godly men, which have and may again, by the same slights and advantages of delusion, ruine all : but for that there can be no such natural reciprocation of interest, as when a grateful issue in its dependance of existence throws it self upon the principal Cause for patronage and countenance.*

Your Preacher hath observ'd the Order of your Honorable

Court punctually in the substance of the whole Discourse, and every part thereof, though not in every word possibly, having not written it in order, form, or method; in which respect, as he was fain to vary expression often in the delivery, so it must be excusable in the Copy, but he is sure nevertheless this draught in Print answers almost adequately the main exemplar in your memory, except, as afor said, and a word or two sometimes of Transition perhaps, or Apology, or the like; with an addition of one false Position, or deceitful Principle of sin more, to compleat the number of seven, that he might give you a perfect number, at least of Particulars, though a number of Imperfections; and an Appendix moreover unto the sixth. Which as to him it was not grievous, as St. Paul's language is in another case, Phil. 3. 1. so to You and the Reader, he hopes, it shall be both safe and profitable; the Deceit therein mentioned, communicating to the advantages of Sin in all the seven, and may be a furtherance to any fallacious imagination or deceitful practise proceeding from the corrupt heart of men, viz. Spiritual senses and meanings of Scripture, contrary unto or divers from the Letter; whereby the Law of God it self therein written, which is only transgressed, is wrested to justifie transgression.

Both which Additionals had been spoken in the Solemn Audience, had not the Preachers civility to your Honorable selves, and pity to the laborious crowd below, time being spent, prevented him, and therefore he doth not scruple your acceptance thereof now, it being frequently exemplated in impressions of other Sermons; Hanc veniam petimusq; damusq; vicissim: and 'tis but like some after-birth or superfætation that intellectuall Nature would be discharge of.

If any man shall scruple peradventure, that some passages of the Discourse were too smart, he may remember that St. Paul was once upon the question, Whether to come with a rod or no, 1 Cor. 4. v. last; and St. Jude adviseth a way of saving some men by pulling them out of the fire, ver. 23. with terrors or denunciations, or otherwise, as you may conceive, ex-  
probations,



probations. And I know not what sons of thunder should serve for in the Church, but to shoot thunderbolts: and 'tis the barking dog, and that sometimes pincheth a little, which drives straying sheep into their fold, and worries the Dogs of the concision, i. e. evil workers of Schisms and Divisions.

Neither is any part of the style so severe and pungent, except against the most monstrous and prodigious abominations and such actors thereof as we have, to the affrightment of our memories, so deeply smarted by; or, such who are still obdurate and impenitent in their disobedience, whom the Indemnity it self favours not, and one passage of the Sermon hath distinctly marked out, making a difference of others according to St. Jude's counsel loco dicto. And of the former sort, either there remain some, or not; if not, Who should complain? if so, Who shall be displeased at the Authority of the Ministry, which is, to rebuke sin before all, that others may fear, 1 Tim. 5. 20?

The drift of the whole endeavor in short was only this, Whereas many Deceivers are entred into the World, 2 Joh. 7. and many Delusions and Deceptions with them, to the experimental wo of this Church and Nation, King and People; and the same perilous principles of Deceivings, are by strong observation discovered or much suspected amongst persons still disaffected, so as abundant caution scarce sufficeth against them; but, according to the Drammatist in Aulularia, Qui cavet ne decipiat, vix cavet cum etiam cavet, He that takes heed that he be not deceived, scarce takes heed enough when he takes the most; That therefore, by a loyal Subject, and dutiful Son of the Church, the fallacies might be retexed, and the people undeceived, the guilt of their former horrible commissions lying still upon their souls before God without Repentance, and by fresh actings will be more aggravate and accumulate even to the endangering of their salvation which no temporal pardon or oblivion can help them in.

'Tis confessed much hath been spoken by many worthy Pens and Preachers, to this purpose before; but interspersly only and occasionally from mixtures of other discourses, not in one method together

gether as this, and therefore, you Right Honorable especially have the greates challenge of this Dedication for your uncessant diligence and pains to your great peril also often, in discovering and suppressing the practises and actors of these pernicious Deceits, as your Epistler hath done them in their Principles, who therefore makes bold to conjecture that your Lordship had a Noble and Honorable ambition of enmity against such deceitful wickedness, in taking an advantage even at the expiration of your Government to check it for future, by making publick to posterity this draught of Arguments against it; as if you had a mind to combat it by any kind of opposition though ne're so weak (as doubts this little Pamphlet must needs prove) when you can no longer rebuke it with the sword of your Office which you now lay down.

Ever Honorable, to cease your further trouble by prolixity, as your Lordship is remarkable by your unwearied vigilance and prospection acted for the safety of our King & Laws, Church and Nation, your humbly oblig'd shall leave you and your Honorable Brethren with this only passage of Miltiades and Themistocles in Plutarch: Miltiades had done excellently for the good of his City and Common-weath, for which he was rewarded with so many trophies of Honor, as Themistocles afterwards his successor could not sleep or rest perfectly for dreaming, and continual incumbency of his thoughts and phansie, upon the glorious Achievements of Miltiades, which at last he matcht with his own. May it so fall out 'twixt your Honorable self and Brethren, both your present and your future successors, that they may never rest without thoughts, and noble emulations of your famous acting for our King and Nation, and at last add another parallel to Plutarchs, in becomming every one of them successively as glorious in the peoples observation as your Noble self. And so may Wisdoms blessing, Prov. 3. 16, 17. rest upon you all, Length of dayes be on your right hands, and on your left hands Riches and Honor; your wayes be wayes of Pleasantness, and all your paths be Peace. Which is the prayer of

Your Lordships and Honorable Assistants

humble Servant in Jesus Christ,

Sam. Stone.



# Deceivers Deceived:

OR,

## The Mistakes of Wickedness.

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PROV. XIV. the latter part of the 8<sup>th</sup> Verse.

— *But the folly of Fools is Deceit.*



His particle [*But*] being discretive and so conjunctive, might occasion me to take some notice of the connection; but, because that is not very usual in the *Proverbs*, and the words themselves will afford us matter enough for our present Exercise, I shall therefore consider them only absolutely without relation, *The folly of Fools is Deceit.*

B

*Folly*

## Deceivers Deceiv'd; or,

*Folly* and *Fools* are denominatives *re & voce*, the name and quality of the one, deriv'd from the other; every *fool* so call'd by his *folly*, and all *folly* the quality of *fools*, and the meaning of this quality, *wickedness*; the *Wisemans fool* here is a *wicked man*; he that knows not this, may very well be both. So 'twas in his Father *David's* language too, *Psa. 14. 1. The fool that said in his heart, There was no God*, is presently express'd by *corrupt and abominable works*. And in *St. Paul's* likewise, *Tit. 3. 3. the disobedient and slaves to lust and malicious*, &c. are all prefac't by [*fools*]; *We our selves were also foolish and disobedient*, &c.

Now if *folly* be *sin*, and *fools* *sinners*, the words afford us these two parts, a Supposition, and a Proposition.

First, A Supposition in the denomination of the subject, *Sin is folly, and sinners are fools*.

Secondly, A Proposition, by an attribution of a prædicate to this subject, that is, *Deceit; Sin or folly is deceit*.

The Supposition, that *sin is folly, and sinners fools*, would afford us ample meditation for this time: but because *Deceit* is a causal attribute unto *sin*, and antecedent to *folly*; our first Parents being first deceiv'd themselves, before they became *fools* or *sinners*, and convey'd that appellation to posterity; *Deceit* therefore shall first step forth, leading *Sin* in her hand: *Sin is deceit, and sinners are deceiv'd*, that's our Observation.

*Sin is deceit, and sinners are deceiv'd.*

So speaks Divine Wisdom here, and 'tis seconded with Humane: *Wisd. 4. 11. Lest wickedness should alter his understanding, and deceit beguile his soul.* Wickedness and Deceit are so intrinsecal and complicate one with another, as they serve mutually to express each other: or, if you would rather that the Divine voice should eccho to its self again, ye may have it in the fore-mentioned of *Titus 3. 3.* where the *foolish and disobedient* are rendred also *deceived*; *We our selves were sometimes foolish and disobedient, deceived, serving divers lusts, &c.* the service of lusts set off with deceit.

I shall proceed upon it for this present occasion only in two steps or degrees of method.

1. In the manner of sins acting.

2. In the principles or reasonings of sin, whereby the slaves or servants thereof are deceiv'd.

First, that in the manner of sins acting, it is deceit.

"Αλλο οὐκείστις, ἄλλο αὐτὸ τὸ ὄν, said *Clemens Alexandrinus*, The shadow or likeness is one thing, the reality and substance is another. Now sin takes the shadow for the substance, the likeness for the reality, and so commits her deceit.

*Mendaciq; diu pietatis imagine fallor,*

Said the wanton Sister in the Poet. She complained that she was deceived a long time under the lying likeness of Piety. Thus doth the Prodigal deceive himself under the shew of Liberality, and the Covetous man of Thrift, and the Intemperate in the free use of the Creature, and the Proud man under

## Deceivers Deceiv'd; or,

a colour of Magnanimity, and the foolish Dueller in a mistake of Valour : and thus through this nearness of likeness in appearance betwixt good and\*evill, Christian Liberty is turn'd into Licentiousness; Christian Affability and Courtesie, into base prostitute Flattery ; Laudable Ceremony, into Superstition ; Love into Lust, Recreation into Voluptuousness, Feasting into Luxury, Decency of Apparel into Gaudery, Dominion into Tyranny, Subjection into Slavery, Faith into Phansie, Hope into Presumption, Zeal into Fury, Godly sorrow into worldly, and necessary Humility into voluntary ; thus saith *Clemens* again, *ἐμπνέει δὲ καὶ τῶν καλῶν ἡ ἀπονομιὰ*, speaking of Virtue and Goodness ; *They are depriv'd*, saith he, (meaning Erronious sinners) *thereof, being robb'd, or gull'd, and cheated, as if bewitched, and so deceived. If I have walked with vanity, or my feet have hasted after deceit*, Job 31. 5. Deceit and Vanity so near together, that the same Stride gathers them both. And so much for the manner of the deceit of sin.

Secondly, Sin is deceit in the Principles, or Reasonings, or Imaginations in the hearts of sinners, which the power of the spiritual Militia *casteth down*, 2 Cor. 10. 5. That such deceitful reasonings were alwayes in the thoughts and communications of the sons of men, appears not only by the Prophet *Jeremiah*, Chap. 17. 9. *The heart of man is deceitful above all things* : but, by the many caveats *St. Paul* gives in sundry places, *Be not deceived* ; and particularly in the 2<sup>d</sup> Chap. of the *Colos-*



*Colossians*, ver. 4. *Let no man beguile you with enticing words*, which is exprest, ver. 8. by *Philosophy* or *vain deceit*. *Philosophy*, you know, is a form of reasoning; but, whereas 'tis exprest by *deceit*, we are not to understand thereby (by the way) those good habits of the minde, which serve as Handmaids to dress up their Mistres Divinity, and set her off with a more comely and affecting beauty, but as *Clemens* again, ἡ τῶν μὲν ἀλλὰ τῶν Ἐπικουρίων, αὐτοῦτων, &c. *The Apostle*, saith he, means not all *Philosophy*, in that place, but only the *Epicurean*, that destroy'd Providence, and deified Pleasure, making that a God; denying the Resurrection, and any future state of Being, &c. Which divination of the Fathers, I am the more inclinable unto, as most probable, by comparing with *1 Cor.* 15. 32, 33. ver. where giving the same Caveat, *Be not deceived*, he presently infers, *Let us eat and drink, for to morrow we shall die*; which being a Principle once brought to communication, was evill and deceitful, and corrupted good manners. But this Principle being not, as I hope, familiar in the thoughts and practises of men of our times, I shall not insist upon, nor yet others leading unto sin more generally; my whole business therefore shall be at this time, to evince the deceit of such Principles or Reasonings only as have deceived the Foolish and Disobedient of our late dismal Times, when as *wickedness broke out like fire*, in the Prophet *Isaiahs* phrase, *Ch.* 9. 18. and devoured not only the shrubs and Cedars of our *Lebanon*, but even the Royal Oak himself. For prevention of which, and the like mischiefs hereafter, occa-

sionable possibly by the same deceitfulness of mens thoughts through such dangerous Principles, which are shrewdly suspected to lye latent in the hearts of discontented parties, as may seem by the daily jealousies of plots and rumours of plots: how true though I leave to Authority to find out, yet not knowing how to conceal my fears, have made it my work for the remainder of my hour to retrace the fallacies, or mistakes of most of their destructive reasonings, lest wickedness should afresh conceive, and pregnate, and break forth, and bring forth more *swords*, and *fire-brands* amongst us. Wherein, howbeit, I cannot but preface this serious protestation that I mean not any upbraidment or insulting over mens weaknesses, or ignorances; but to convince their Consciences and tender the good of their Souls, as well as the safety of our dear and precious King and Nation. To proceed then,

Cook.

1. The first false position, or principle of deceit whereby Wickedness hath been much heightened, and improv'd, and may be again, is good Meanings, or good Intentions, as you may remember that scandal of the Law, who prepared for the Kings Tryal and Murder: said at his Execution, *he had good Intentions*; And so may we believe of those last vile, ignorant, and publick *Murderers*, who pretended that their business was to prepare the way for the coming of *Christ in his Kingdome*; Thus if men have caught but a good Meaning by the end, as, *for the Glory of God*, the reformation of *Religion* and *Laws*, the suppression of *Vice* and *Tyranny*, or the like, they think that then their actions are lawful and righteous

teous though never so cross to the Laws both of God and Man.

But such men I desire to take notice of that good meaning, *John* 16. 2. Where Christ foretold, *That some should murder his Apostles with a thought of doing God service.* See what a fair meaning here was in a most ugly hellish Sin ! Could that meaning think you excuse them ? Let them observe also the meaning of St. Peter, *Matth.* 16. 22. Where ye may read, *That Peter would by no means consent that his Master should dye :* this was seemingly as fair a good meaning as can be imagin'd, for an honest loving Servant to wish the life, and well-being of his dear good Master ; But, mark ye, the Devil himself could not have wish'd us a greater mischief than that Christ should not have dyed, for then we and all the World besides had been damn'd in Hell. What a monstrous wicked good meaning was this : Christ calling his chief Disciple Devil-for't ? And let them consider one good Meaning more, to wit, of the *Jews*, who crucified the Lord of Life, under a good meaning of zeal for the Law of *Moses*, and their antient customes, *Sub zelo legis odium latebat Legislatoris*, Here was the greatest wickedness that ever was acted in the World, carried on, under a good meaning for the Law.

Now this being well remarked, I would aske of all those who were guilty of the late *Defection*, or rather *Rebellion* indeed ( for howsoever policy covers it with a term of *indulgence*, and calls it only *inconvenience*, yet the Pulpit may not so, we are bid Cry aloud and spare not, and lift up our voices like

like Trumpets, and tell the House of Juda their transgressions, and Israel their sins: Which we cannot do, unlesse we call every thing by it's own distinctive name, a spade a spade, Rebellion Rebellion, a Rebell a Rebell; except those in whom the Grace of Repentance is visible by their contrary actings and retractions (for all whom there is both joy in Heaven, and that, and honour also upon earth): but as for others who retain their old guilt before God, having never repented their abominations, but nourish their old principles of impiety under phansied good meaning so as to be ready to act over the same wickednesse again; of those I say I would demand; Suppose they had liv'd in the time of the *Jews*, and had concurr'd with them to the murdering of Christ, and his Apostles with the same good meanings also that the *Jews* had, whether they could think themselves any whit excusable by those good meanings more then the *Jews*? if not (as we are sure, they can not, they having equally concurr'd in the sinne, by the supposition, and therefore are equally lyable in guilt, for which the *Jews* are punisht in their posterity to this day) the question then will be, How; or why, they should conceive themselves *excusable*, or *justifiable* by their good meanings now, in or after the commission of such horrible iniquities as *Heaven* and *Earth* blush at; being in their whole latitude of *circumstantial aggravations* of as great, or rather greater criminableness than the *crucifixion of Christ himself* (setting aside the disproportion of the Object as *Christ was God*, and therein infinite) and more intensely, and accumulately wronged? What?

Can

Can it enter the heart of any knowing Christian to believe, that so sleight a thing as *good meanings* should justifie such abominations, as all the Miseries and Impieties of a voluntary, unnatural, and rebellious War, which swept away Myriads of innocent Christians, and good Subjects, and afterwards One, like *David*, worth ten or a 100000 thousand of them, the dear and precious anointed of the Lord himself?

No, beloved, *good meanings* avail nothing, in such prodigious Wickedness at least: Though a *bad meaning* may make a *good action bad*; yet, *good meanings* can never make a *bad action, good*. *Quid, furemur divitibus ut demus pauperibus?* saith St. *Augustine*, Shall we steal from the Rich to give unto the Poor? There's a Meaning good enough, but a Means every whit as bad. St. *Bernard* therefore teacheth us better, As there must be *Charitas in intensione*; so there must be *Veritas in electione*, saith he, *A choice of true and proper means, for every true and genuine end*. Because we creatures are not immediate and complicate with our end, as God is, who himself is his own End; but we are at a distance from our end, and therefore must consult and deliberate upon the choice of our means in order thereunto, which are most proper, suitable, and lawful for attainment: He that thinks, in the use of unlawful means or actions, with them to attain the scope of righteousness, and happiness therewith, is like one, as a late Writer wittily similizeth, That rowles himself upon a bed of thorns to sleep easily; or, that sets his face to the East to

go to bed with the Sun in the West; which are meer impossibilities and repugnances. Beloved, *Good works* will be in heaven, to the eternal glory of their Author; when as *evil works*, for all their *good meanings*, will be in hell, without Repentance, to the eternal shame of their Actors. To conclude this, as he cannot well be thought to mean *ill*, who doeth *well*; so, nor he likely so much as to mean *well*, who resolves and continues to do *ill*.

And therefore, my brethren, since good meanings are so sleight an excuse for wicked actions, no better than the ignorance of the Law, whence they proceed, and justifies no man; let all those that have followed the sin of *Feroboam the son of Nebat, who made Israel to sin*, not only in the calves of *Bethel*, but also in dividing from the Crown of *Juda*; let them all seriously bethink themselves, and repent betwixt God and their souls, and strive to become pricked in their hearts with remorse, as were the *Fews*, notwithstanding all their good meanings, lest, under the security they have by the indemnity temporal of their Lives and Estates, they hazzard the salvation of their souls, being no power temporary can indemnifie a soul.

And let all such beware further, who are still feeding upon the old leaven of Malice and Wickedness, whereby they nourish unto themselves discontents and murmurings in their Tents against *Moses* and *Aaron* because they are whipt a little while longer with the rods of their own making, and stung with the tails of those Scorpions hatcht by their own Cockatrice Eggs: Let them, I say, beware how they adventure



venture upon such odious and perilous actions again, under a conceit of *doing lawfully by their good Meanings*; for, believe it, they will prove no better then that in *Daniel, Mene mene rekel upharzin*: being weighed, they'll be found too light, when the hand-writing of judgement is upon the wall against them.

A second deceitful Principle is, *Following a godly party*; whereof I take occasion to speak, from a passage of mine own experience; for being consulted once in point of conscience, by a person of a considerable quality, a little after the beginning of the late Miseries, Whether he might lawfully and with a safe conscience, take one of the Rebellious Oaths or Protestations? And I having answered him in the Negative, that he might not do it with a safe conscience; He replied, *That he would hold with the godly and praying Party*; and so took it. And indeed this was the vulgar Error of England, at that time, to follow those who had the most plausible shews of godliness in outward appearance beyond others, and by advantage thereof, gave the Conduct and Clarigation to the fatal War.

Now to this I shall discourse, that however Religion be indeed the best practise in the world, and to follow a Godly or Religious party, be the best also for a mans imitation, *ceteris paribus*, all things equally considered, *Be ye followers of me, as I am of Christ*, saith St. Paul; but nevertheless, without much heedfulness and circumspection, there may be great deceit in it.

For first, I would know of such people, who are apt to be taken with this reasoning, What

I.

Godly party it is they would fain follow? If they mean, by the Godly party, such as place their Religion in Whimzies, and Humors, and Singularities, and Curiosities, and Phantasies, and Affectations, in Mimick mouths, and Antick faces, in Canting phrases, and Affectèd Graces, in Twinckling of the eyes, and Ronching of the nose, in long Prayer, and short hair, which ye know was the guise before the Troubles; though now, tis but the character of a Quaker, or scarce that; in flashes of Zeal, and mazes of the Spirit, in length and quantity, rather than in quality and perfection of Duty, in rude anhelous pantings, and interrupt breathings at Devotion, in passionate interjections, and extempore imperfections, and as many *Ab Lord's*, as the Papists have *Ab Lady's* at their *Ave Maries*; in outside austerity and abstinence from Indifferencies; as, from the Lot in Recreation, and from Ceremony in Religion; in taking down a stone-bason, and setting up a pewter-bason; or, taking it from the Church door, and setting it at the Ministers Pew door; in taking down a Saint-holyday, and setting up a Parliament-holyday; in ceasing to feast for the Birth of Christ, and feasting rather for the death of Christians, and many such like. If such be the Godly Party, whom any people would follow, we all know that this is the Party who have deceived this poor Church and Nation, into all the mischief and ruine it hath suffered: this is a Godly Party with an amusement, enough to make Religion and Godliness it self ridiculous and contemptible, in the observation of

wise

wife and indifferent men, even *Pagans* themselves; and therefore, to follow such a Godly Parry must needs be *deceit*.

Secondly, Put case the Godly Party, to be followed, were the most wise and regular Church-Society; yet, to follow them so, as to make a total resignation unto them of our Faith and Reason, Consciences and Affections, as the Community of the people did unto the Long-Parliament, this also must needs be a *deceit*; because the spirit of Error is apt to insinuate and creep into the best Societies of men in the World. *Fas ergo est aliquà, Cœlestia pectora falli*. There was folly found in the Angels, and chaffe in the first floor Christ ever lay'd, which if he with his fan in his hand, had not purged out of their hearts, Satan himself would have winowed them as wheat. So shall you see the cleereſt streams, stained with a vein of puddle; the pureſt pupil moated; the most radiant Stars dimmed with the steams of Terrene vapors; so the most eminent in place of action found of Error; the very Pillars of the Church sometimes chinckt in with some stones of offence. *Errare possum*, saith St. *Augustine*, he might Err, he confest; only would not be an Heretick. The High-Priest may have the *Urim* and *Thummim* on his breast, but neither the one in his head, nor the other in his heart. I know no promise of Infallibility universal, except to the Church-universal, as comprehending all Persons, Times, and Places, as *Chillingworth* gives it; or, unless to the Apostles themselves, and that too, as they acted their Supream Apostolick Commission, not otherwise.

2.

for *St. Peter* and *St. Paul* were at a contradiction, and both parties could not have the right; and *Paul* and *Barnabas* were at a contention. *The Spirit of truth shall guide you into all truth*, was the Promise of Christ; He that said it, is as true as his Word, but well understood, not in the whole circumference of the Terms, but in the limitation of the Sense; *All truths fundamental, the essential constituents of a Church*, the Spirit of Christ hath promised to lead his Church into. And so he doth, for the Church is the Pillar of Truth, and the foundation of God standeth sure; but as for other truth's of analogie, inference and remote consequence, that like backer houses, shew not at first sight, in the building of faith; into such truth's as these, the Spirit of Truth, hath not promised to lead us: but sometimes leaves us to the spirit of Error, who does his best to do his worst, and deceive those that believe. Instance whereof you may take in the most glorious Church of Christendom, this of *England*, whom the old Dragon, according to his use of persecuting the Woman into the Wilderness, hath endeavoured to bring (in our late dayes of Tribulation) into contempt and disgrace, in the view of the whole World; and to that end had insinuated such mischievous Delusions, into the two chief Parties of her most considerable interest, after once divided, as the most remarkable in their own thoughts, and their Disciples admiration; for strictness and severity of life, were grossly misled into the foulest miscarriage imaginable, as to their Politicks in the case of Subjection & Government. On the other side, they

they which were most regular and best principled in understanding of Government and Learning, were not altogether, some of them, in mens observation, so perfect in their Morals as they should have been; and therefore, to conclude, in both respects aforesaid, to follow a Godly Party may be *deceitful*, although *ceteris paribus*, all things equally considered, A Godly party, especially truly godly, is best imitable with Wisdom and Circumspection, but not simply and absolutely. So much for the second deceitful Reasoning whereby Wickedness hath been much improved.

A third Principle of *deceit*, whereby wickedness doth much impregnate, is a *reasoning from contraries*, as in case some person or persons do act wickedly in their way, that therefore others acting the quite contrary, shall be allowed and warranted as righteous in what they do, because *contrary*. Which seems indeed to carry some reasonableness and probability with it, it being backt with a shew of Logick, *Contrariorum contraria sunt consequentia*, Of contraries there are contrary consequences. And so in Physick, *Contraria contrariis curantur*, Evils in mens bodies are remedied by their contraries. And in Philosophy likewise, *Contraria mutuo se pellunt*, Contraries expel one the other. But nevertheless, this kind of Reasoning is most *deceitfull* without wary distinguishing.

To which purpose we must distinguish; there is a *contrariety natural*, and *contrariety moral*.

The *contrariety natural*, is first betwixt the Elements, as Fire and Water, which are mutually destructive

structive one of the other; and much like are the extreams of Virtue, as Avarice and Prodigality, to instance in no more, which are as inconsistent and expellent of each other, as Fire and Water, and therefore I call them *Contraries natural*; for though as they stand in opposition to the mean which is Virtue, they are *morally contrary*; yet as in contra-distinction of one to the other, they are but *natural Contraries*.

There is also another contrariety called *moral*, as before; that is, betwixt the Extreams and the Mean, *alias* Virtue, which I call *Contraries* being opposite, as Good and Evill *moral*, they differing as much as Wisdom and Folly, which we all know to be *contrary*; the mean, which is Virtue, being acted by Wisdom, according to *Aristotle* in his *Ethicks*, *δυσμενεια καὶ λόγος*, and the extream by Folly.

Now to apply this Distinction,

If men shall reason the lawfulness of their actions, by practising the sense of *Contraries natural* or exteme, or running from one extreme to another, they are foully deceiv'd.

*In ultimum ducit culpa fuga, si caret Arte :*

(saith the Poet) The declining of one Vice incurs another, if done without Prudence, which governs all virtuous actions; howbeit to decline one *Contrariety* in a moral sense, and turn to the other; that is, from Vice to Virture, from Evill to Good, from Sin to Righteousness, is a rational



tionall and wise practise, otherwise false and deceitfull; As for instance: some men are lewd and vitious in their lives and conversations, breaking all the rules of virtue; others therefore presuming to themselves safety and lawfulness in their actions by running into an extreame distance from them, desire to avoid them in whatsoever they do, although they are as good politically as to the government and laws of a Nation (according to *Aristotle* that *Malus vir*, may be *Bonus Civis*, an evill man in manners may be a good Subject to his Prince) as they are bad morally; whence follows separations, divisions, and contentions betwixt them, and thereupon occasionally civill dissensions and wars too even against the Prince himself, because the contrary in vice is for the Prince in Loyalty, *Sic vivunt stulti vitia*; This is the contrariety of fools, and practisers of extreames.

The Church of *Rome* maintaines good works as causall and meritorious in the point of *Justification*, others therefore *French*, and *Germane* Divines, thinking truth on their side, by a quite contrary judgment, have gon so farre from them into the extreame, as not to allow any good work at all before Justification; albeit so confessedly necessary for the qualification of Faith it self, in her existence and operation. *Sic vivunt stulti vitia*. This is the contrariety of extreames.

The Church of *Rome* setteth forth so many Ceremonies, as amount to Superstition: some therefore of our side, to avoid that, would have no Ceremony at all; and so disrobe the Church of all her externall decentials, and badges of Antiquity

## Deceivers Deceiv'd; or,

ty. *Sic vitant Stulti vitia*; This is the contrariety of Fools.

The Church of *Rome* establishes as many Holydaies almost as daies, and therefore our wise Assemblers and Religionists of late would have no Holydaies besides the Sabbath at all; not so much as for the Celebration of the Nativity of Christ himself. *Sic vitant stulti vitia*. This is the contrariety of Fools.

The Church of *Rome* patter over their forms, of *Pater Noster*, and *Ave-Maries*, and so many empty slight Collects, as a wise Christian can sense it no better then meer superfluity: others therefore would have no form of Prayer at all, no not so much as the Common Prayer it self, though it be the very Characteristick of our Church of *England*, to distinguish it from other *Protestant Churches*. *Sic vitant stulti vitia*; This is the contrariety of Extreame.

Some practise the Sabbath as not keeping it at all, without any observation of duty all the day long; others therefore would be seem in declining this extremity to keep it without any intermission of duty from morning, until deep at night: as if the Lords day which by the practise of all the Churches is a festival, a day of joy, & to be called our delight, saith the prophet *Isai*, c. 58. 13. *Exod.* 31. 17. and a refreshment saith *Moses*, explaining rest as if such a day should be more onerous or burthen some then a Fast, or as if the perfection of holiness should consist in length, and quantity, which is a known property of imperfection; or as if purity of reformation (whereof this of the sabbath they most ostentate) should be seen chiefly in

a likenesse unto *Jews* in their Devotion, as they were too much like them in the late Kings, *The Lords anointed, decollation, Sic vitant stulti vitia*; This is the contrariety of extreams. Which together with the premises shews, the Principle of reasoning from contraries, to be foolish, and deceitful.

4

A fourth deceitful Principle of wickedness, whence vain workers of iniquity reason to themselves the lawfulness of their vilest practices, is, Success in them. Because their actions though never so monstrous, and abominable, do nevertheless prosper, and take effect according to their desires; they conclude therefore, 'Twas Gods will and pleasure so to have them come to passe, and thereby they warrant and applaud themselves as instruments of effecting Gods purposes, and giving issue to his providential Decrees forsooth, as the only servants of the most High. Whereupon it follows in the Poets phrase, That *Prosperum Scelus Virtus Vocetur*. Wickedness must be new Christened, and called a Virtue; As the late Rebellion was called the *Good old Cause*; nay God himself was invited to be the Godfather to't and 'twas called the *Cause of God*: for the promotion whereof, Religion it self deform'd by policy was fain to play the Hypocrite and mockt God with Thanksgivings for his blessing upon the Enterprize, and his wonderfull mercy in the Success; and Prayer, and Fasting too, did take their turn to implore divine assistance for the further carrying on, and maintenance of the Prodigie. God himself being thus entitled both Father & Author thereof. The deceitfulness of which reasoning appears sufficiently in this, That

the very *Turks* themselves from the same Argument may plead the cause of *Mahomet*, and justify their Tyranny, and Usurpation over half the World almost; and so ye know had Popery spread over all Christendome for many hundred years, and is yet successfull over a great part thereof: Yea sin it self after it had once entred, prevailed over al the World; which I hope no man will be so wretched as to impute to God as the Author thereof, howbeit it had successe enough as to it self as well as Mahometism and Popery. He that rates the righteousness and lawfulness of actions by their coming to effect, or their successe by mens prospering in them, may very well allow the Atheists Argument in *Martial*, *Calius* by name, who would prove there was neither God, nor Heaven, *Quod se videt, dum negat hac, beatum*, because he prospered in that opinion. But what virtue soever there might supposedly have been in this Argument of successe during the time of Wickedness, what strength hath it, now that Monster of Iniquity, which gave being to so much fatal successe is quite cut off, Branch, and Root, head and tayl, Carcasse and Rump, and those Vermin that crawled out from her poysonous bowels are left to rot in their own stanch and contagion? *The memory of the wicked shall rot*, saith *Solomon*; I and their members too, say I. And may they rot and repent in misery, and shame if they could the impudence, and ignorance of such lewd reasoning, as from the Event and a little temporary Successe to justify the greatest abominations that ever were done (one only excepted) upon the face of the earth: the Poet's

et's curse therefore is now upon them; *Careat successibus opta, Quisquis ab eventu facta notanda putet*, For arguing so wickedly, and deceitfully from successe, never to have successe more; for what successe do they deserve who make voyd the Law of God, which should be the rule of all actions, and measure them by events or effects, as results of Gods Will in Decree, in the bringing whereof to pass, their hands and counsels chiefly being instrumental, they think they have done well, and are the only Servants of the Almighty; not considering that men slighting the revealed Will of God in his written Word, which they are only bound to observe; for, *Vivendum secundum Precepta, non secundum decreta*; The will of Gods Commandements must be our rule, not of his Decrees, which are unknown, *Things revealed belong to us and our children, that we may do all the words of the Law, Deut. 29. ult.* whereas *secret things belong unto the Lord only*, verse the same; not considering this, I say, but presuming into the secrets of the Almighty, to unravel and measure out the mysteries of his Decrees, and resolve them by their own phancies, they little think, that whereas good men do the known will of God to their Salvation, wicked men, such as themselves, may perform the secret will of God to their Damnation, as the wretched Jews crucified the Lord of Life to their everlasting confusion, albeit he was delivered by the determinate counsel and fore-knowledge of God, *Act 2. 23.* And as the Assyrian was the Rod of Gods indignation to punish a hypocritical

cal Nation, but afterwards thrown into fire, *Isa.* 10. And *Pharaoh's* obstinacy served for the magnification of Gods Name and Power over all the Earth, *Rom.* 9. 17. whiles himself was therefore drowned in the Red-Sea, and became a Type of Reprobates in Hell: Let no man therefore hereafter deceive himself with this false imagination of lawfulness in his action, because eventually 'tis or may be successful, and being brought to pass, may seem to answer unto the Purpose and Decree of God, that God would so have it. For there is no more warrant of lawfulness from such a plea, than for a Sons wishing his Fathers death, because, it so falling out, his wish concurr'd with the secret will of God who had determined the Fathers dayes.

So much for discovery of the fourth Deceit.

5. A fifth deceit in the practise of sin, is a Plea of Necessary: Some ugly sin or sins being once palliated and allowed, and the poor Conscience baffled with some pretext of the lawfulness thereof, gives allowance afterward to any thing that shall appear necessary for the maintenance or carrying on of the former; as a Thief assaulting a Traveller for his Purse, in case of being stoutly resisted, even to the hazard of captivation, or life; will think it lawful, because necessary, rather to kill the Defendant if he can, than to be kill'd himself, or taken Prisoner; which necessity was only of his own making. So the Patriarchs having sold their Brother *Joseph* into *Egypt*, brought upon themselves a necessity of concealing their wickedness from *Jacob*, with the shift



shift of a lye ; the like did *Gebazi* to his Master *Elisha* ; so when the conspiracy of *Achitophel* and *Absolom* had broken out into open rebellion, their counsel found it no less than necessary to make short work on't, and murder good King *David* ; and not long afterwards, *Jeroboam* to make good the defection of the ten Tribes of *Juda*, saw a necessity of changing the true Worship of God into Idolatry, setting up a new mode of Worship and Priesthood at *Bethel* for the Peoples resort thereunto, lest holding the same uniformity of Religion, they might return again to the same unity of Government and affection at their anniversary meetings in their Royal City *Jerusalem* : Such was that Doctrine of Devils taught by our *English* Regicides, who conscious to themselves of that inexpressible wrong they had done unto their good King, and that his displeasure therefore might be implacable, despairing also least every one of his friends where they met them should fall upon and kill them, concluded to make a short work of it, with the Mode *neceffe* to cut off his head, and for their better security in this dismal wickedness, they found it further necessary to destroy the very foundations of the Righteous, turning all things topsie turvie, and trampling under foot all Laws both of God and Man, and changing the whole Fabrick of Government both Ecclesiastick and Civil.

But now what a pitiful and wretched deception is this, as if there were any necessity of sinning ; be-like then according to the Modal *Equipollence* in Logick, *Quod necesse est esse, impossibile est non esse,*  
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If it be necessary to sin, by consequence 'tis impossible not to sin; and so God should command his creatures impossibilities in commanding them to abstain from sin, which grossly imposeth upon his infinite Wisdom, Justice, and Holiness; for we all know, and are well assured of, a necessity of repentance in case of sin committed; *Go thy wayes, sin no more, lest a worse thing happen unto thee*, was the counsel of Christ himself: and *David's* likewise, *God shall wound the hairy scalp of such as go on still in their wickedness*, as he hath wounded the hairy scalp of many of them to your knowledge already, and mounted them aloft to be spectacles of his indignation to the world, notwithstanding their pretended necessities for what they so impiously acted; and therefore whosoever hereafter being warn'd by such examples, shall embolden themselves under the same conceit or confidence of necessitate-lawfulness in their wicked proceedings, I shall leave them under the Apostles curse, 2 Tim. 3. 13. *They shall wax worse and worse, deceiving and being deceived*, from one degree of vileness they shall grow to another, sin being of a progressive and propagating nature, till at last they come to induration and occæcation, their hearts will be *hardned through the deceitfulness of sin*, Heb. 3. 13. and so after their hardness and impenitency of hearts treasure up unto themselves wrath against the day of wrath, Rom. 2. 5. And therefore again, *Let not the man of violence that hath oppressed and taken away a house which he builded not*, Job 20. 19. deceive his soul with a pretence of lawfulness, under conceited

ceited necessity of keeping what he hath extorting-ly gotten for his necessary maintenance ; for, in such a case, *Non minus est vitium, quàm quærere, parta tueri*, he sins as much in keeping, as in getting unjustly, or rather more : *Zachæus* his practice would better become him, to restore four-fold ; or else for his covetousness he may gain *Gehezi*'s advantage to boot, a Leprosie both upon Body and Soul : and what a sad cozenage and deceit doth he therein put upon himself in gaining the World to lose his Soul?

A Sixth deceitful principle or erroneous reasoning and vain imagination of wicked men is a perswasion grounded on'y upon a concept of being led forth and forward in their actions by the Spirit, which they phantasy betwixt a good meaning perhaps and a pang of blind zeal, and an abhorrence also of some external vices, and a shew of outward austerity, and a devotion of their own way, that looks much like holiness it self, and whereby they conceit themselves to be the only beloved, accepted, and acquainted with God, and consequently all the stirrings and imaginations of their vain deceitfull hearts, to be the very motions and impulses of Gods holy Spirit himself, the conduct whereof they do and will follow, not only without the warrant but contrary unto the expresse letter of Scripture, and so commit the greatest enormities in the World, Murder, Treason, Perjury, Sacriledg, Persecution of the Lords anointed, his Princes and Nobles, his Priests and Prophets, and the most wise and righteous of his people ; and justify themselves therein, as doing God service, and

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furthering

furthering his Glory, by seconding the secret movings and impulses of his Spirit; Counting it also their Calling extraordinary, as the wretched Murderers reasoned for their fearfull execution of our late Lord and King, deceiving their perverse minds, by not distinguishing the motive and directive part of every morall and humane action; There is the directive part of the actions of man aswell as the motive and impulsive, otherwise meer motion and impulse might serve the turn, but not as direction is also required; Now for the direction of a man in any action of his life to be accounted for, there is no other Rule but the Word of God, *Psal. 119. 195. Thy Word is as a Lamp unto my feet, and a light unto my pathes*, and verse 130. *The entrance of thy Word giveth light*, and *Psal. 19. 8. The Commandements of the Lord are pure, enlightrening the eies, and by them is thy Servant warned*, verse 11. *So Isa. 8. 20. To the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them*; no light, no direction, no instruction, no warrant, measure, or rule for what they do or speak if done or said contrary to this written Word, which is the abstract or summary of the whole Law of God both naturall and reveald, and necessary for direction in all cases of action morall, both naturall, and supernatural; either in terms, analogie, or inference: and therefore for any man to pretend an impulse, or motion, from some spirit only, however fancied, or conceited to be of God himself, yet without allowance of this his word, he acts but by half a principle; to wit without the guiding and directive part

part, and so hath no help or conduct at all of the good Spirit ; Who moves no man contrary to the rule of his own word, more then the Pen-man doth the hand of his Schollar contrary to his own Coppy, but altogether according , for else the Learner shal never write up to it. And no more can any man whatsoever answer the form of Righteousnesse ; or Lawfulnessse, in any of his actions that forsakes his coppy, or rule, he should be guided by ; That is, the written word of truth, which is the only tryall of every Spirit, and of every motion, and impulse, whether of God or no. *He that knoweth God heareth us,* saith St. John, 1 Epist. 4. 6. *And he that is not of God heareth not us ; and hereby know we the Spirit of truth, and the Spirit of error ;* That is, by their agreement, or disagreement unto the words preached by St. *John* and the rest of the Apostles, which were spoken and written for our instructions, and delivered down unto us, and now with the other books of Holy Oracle are called Scripture or the written Word of God ; The light and guidance whereof whosoever refuseth, to follow the conduct of some pretended Spirit only diverse or contrary to it ; Instead of being led by the Spirit of God, doubtlesse he is led by the Spirit of the Devill, as I make no question those late wretched publick Murderers were (whom the Right Honourable the present Lord Maior had the Lot under Gods grace and providence to suppress, to his monumental honor ; the trophie whereof be his unto all posterity), I say, they were not led by the Spirit of God, but by the Spirit of the Devill, as indeed some said, They fought like

Divells, Men had as good follow those spirits the Prophet *Isa.* speaks of in the forementioned Chapter, oppositely unto the Law, and the Testimonie: Spirits that peep and mutter, that is, spirits of witches, and wizards, with whom it may be doubted that these spirit-people are too familiar. I shall superadd to this particular but one plain Similie of a blind metled horse let loose, which by reason of his metall will be ever prauncing, and frisking up and down, till at length he gets upon the top of a steep bank or precipice, and from thence for want of his sight, down he tumbles and breaks his neck; And such verily will be the end of all blind zealots who shut their eies against the light, and direction of Gods word, and right Reason, to follow, in the heat and metal of their zeal, bare motions and impulses as pretended from some Spirit; However in their conceits and imaginations divine, they will certainly, before they are aware, fall at last upon some lewd unreasonable wicked practice or other, that will break the neck of all their reputation both in Christianity, and Civility, and without metcy upon their repentance, throw them down headlong the precipice of Hell; *St. Paul* therefore shall conclude, *Let no man hereafter deceive you neither by Word, nor Letter, nor Spirit,* 2 *Thess.* 2. 2.

Which two words of the Apostle [*Letter* and *Spirit*] minde me of the Appendix mentioned in the Dedication; *Letter* and *Spirit* having in the terms, a very fair connection with the literal and spiritual sense of Scripture; whereby, notwithstanding what hath been said against the blinde motion and impulse



impulse of a Spirit, some Mistakers conceiving themselves wiser and more defensible than the former, do warrant themselves in their wicked actions, not only in Politicks, but Morals also, from the sense and spiritual meaning of the Word of God it self; as if upon conviction, by the former Reasoning, what they may not do by a bare impulse or motion, they may nevertheless do in their thoughts by a spiritual meaning of the written Word, the rule whereof they seem not to refuse. But this also, Beloved, is a very fallacious imagination, which I shall desire to Discourse by way of reduciblenesse as an Appendix unto the great deceit of Conduct by the Spirit last confuted; and to that purpose do observe that a spiritual Meaning or sense of Scripture opposite unto, or diverse from, the sense of the Letter, is very destructive, and deceptive of foolish sinners, such as St. Peter calls *unstable and unlearned*, such as are apt to wrest the Scriptures, not only to their own, but others destruction also, even whole Churches, Nations, and Kingdoms, as well Kings as their People; may whereof there are, who taking upon them a boldness, through this perswasion, to wave the sense of the Letter of the written Word, where the Commands of God agree not to their humours, engagements, and inclinations, they adventure to sense the text only to their own thoughts and purposes, though never so contrary to the most righteous laws both of God and Man; and, in a policy of avoiding discovery herein (it sounding harsh unto the most ingenuous sort of Christians, that the plain meaning of the Word should be slighted and bas-

fled) they boast most of all in their Spiritual Light, of an easie and clear understanding, and thereafter expound it of the most mysterious hidden and intricate places of the whole book of God, as the *Revelation*, and other the dark Prophetical passages, which neither Time nor Learning hath yet sufficiently unriddled or unclasped; and in these they ostentate a familiar, though wonderful, Knowledge; because they would be the readier believed by foolish admirers in their abusings and wrestings of the plainer letter of other Scriptures.

Now, beloved, this fallacious Reasoning grounds upon a mistaken understanding of some texts of Scripture, where you shall read an opposition betwixt the *Letter* and the *Spirit*. As

First, 2 Cor. 3. 6. *Who hath made us able Ministers, not of the Letter only, but also of the Spirit*. Therefore say they, There is a Litteral and a Spiritual sense of the New Testament. But how false that consequence is, may appear by observing, that the word *Sense* or *Meaning*, is not in the text read, nor in the whole context; but only *Letter* and *Spirit* in the Ministry or Ministration of the New Testament or Gospel, there is the Letter or bare Word spoken, and the Spirit of Grace that quickneth or giveth life unto the Letter or Word spoken or written, making it fruitfull and effectual, opening the minde to receive it, and working the heart and affections to submit unto it; which puts the great difference betwixt the Gospel and the Law, the Law being only a bare or dead Letter engraven in stony tables, without any assistance of the Spirit of Grace to quicken it, and so

so the ministration thereof is of death and condemnation unto all mankind that hear it, there being no promise or concurrence of spirit with it to work it upon the heart unto obedience: man under the Covenant of the Law being left to his own self, and strength, which was become utter weaknesse through the corruption of the flesh, and unable to perform; whereas the Covenant of Grace, or the Gospel hath the promise or assistance of the Holy Spirit, to work the Heavenly words of life upon the Soul or Spirit of the hearers unto Life and Righteousnesse; not by whispering or privately insinuating, or infusing any other sense or meaning above or diverse from the literal: but by seconding, & backing the same meaning of the words imported in the letter with power and efficacy, whereupon I infer that by Spirit here as opposite to Letter is not meant an opposition of a Spiritual sense in the Gospel, or any other part of Gods word different or above the sense of the Letter, but only a lively concurrence of the Spirit of Grace with the ordinance of Gods word, in the Letter of the words clauses, and propositions of it, to make it effectual in the hearts of the hearers for their Salvation, without which work of the Spirit, the Gospel it self would be as dead and killing a letter as the very Law.

Secondly, Another opposition of Letter and Spirit is, *Rom. 2.* the three last verses, about the Jew and one of his Marks, and Cognizances, viz. *Circumcision* which the Apostle distinguisheth *into outward and inward*, or *in the flesh*; or *in the heart and spirit* verse the last, resembling the outward circumcision  
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in opposition to circumcision that is *inward and spiritual*, of the heart, by the terme or simily of a Letter which whether one or more in the composition of a word pronounced or written, is but the mere outside of that word compared with its sense and signification, and so it may well be put to resemble the outward circumcision of the flesh, as contrary to the inward or spiritual circumcision of the heart; or as the bare empty Letter of the Law is contrary to the quickning spirit of the Gospel, as dead to living, or old to new. *Rom. 7. 6.* But from thence to reason a double and contrary sense or signification, the one Literal the other spiritual, either of the words of institution of Circumcision it self, which expressly declares both Mystery and Ceremony, or outward and inward of that Ordinance, or of any other text of Scripture, is a most fallacious and pittiful non conclusion; Circumcision is outward and inward expressed by the opposition of Letter and Spirit, therefore there are two different senses in Scriptures, Literal, and Spiritual of the same words or sentence, is a most absurd consequence.

The third Text, occasioning this deception, is, *John 6. 63. My words, saith Christ, are spirit, the words that I speak they are Spirit, and they are life*, therefore, say the mistakers, Christs words must be understood spiritually, or in a spirituall sense not literall. Nay, but my Brethren what an inconsequence is this? For what were the words that Christ then spake, they were verse 53, 54, 56. of *eating his flesh, and drinking his bloud* in order to eternall life, the mystery whereof they not understanding because  
he

he spake in a figure, he explains himself in the verse mentioned by a distinction of flesh and spirit, the flesh profiteth nothing, saith he, but the spirit quickeneth, and my words are spirit; as if he had said, think not therefore, that I mean you should eat my flesh, and drink my blood, after a carnal or corporal manner, for that would not profit you; *The flesh profiteth not*; but feed upon me in communion with my spirit by faith, and so shall ye be quickened unto eternall life. 'Tis a spiritual eating of my flesh that my words mean, *my words are spirit*. But nevertheless (beloved) not to be understood of a diverse or contrary meaning from the Letter, for the Letter, as of all Scripture, so of this, is twofold, *Proper* and *Tropical*.

First *Proper*, which expresseth the thing by a word signifying, a meaning plainly answering the nature of the thing.

Secondly *Tropical*, which expresseth the thing by way of allusion, or similitude, or types and parables, conversively putting a word of similitude or parable, for a word proper to the nature of the thing it self; Now the eating Christ speaks of here, is not proper of fleshly eating, but in the Trope and Similitude, that is, spiritual eating; for as Corporal eating nourisheth the body unto life Natural, so doth Spiritual feeding upon Christ by faith, nourish and quicken the soul unto life eternall; and so though Christs words here are spirit, as he saith [my words are Spirit] that is, import a spiritual eating, yet the sense of them is never the more spiritual, as if different from the Letter, for the Letter of this word [ Spirit ]

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gives

gives the sense of the Trope, denoting Spiritual eating; yet with the help of a little Logick too, the Abstract put for the Concrete, Spirit for Spiritual; and in the Concretion, the adject Spiritual, connoting its subject Eating, is as much as Spiritual eating; and so the sense being Tropical, is, in that respect, nevertheless, Literal; the sense of Scripture, with this amongst the rest, being of two kinds, Proper and Tropical, as aforesaid, and both Literal.

You will wonder, it may be, I should say, There is no sense of Scripture but only Literal; and thereupon Object, *What Divines should mean, by observing a distinction of the Letter from some other thing differing in the meaning of the words besides it?*

To which I answer, 'Tis true, as I said at the first of this passage, many wise and good Christians generally mistaking these oppositions of Letter and Spirit; which I have but now opened, and are the only to that purpose, throughout the whole book of God, and all professing a Literal sense. That for want of a term contra-distinct unto Literal, have in that necessity allowed a sense Spiritual; but, unsatisfied therewith, I conceive, upon further disquisition, have been found to understand themselves only in a sense of a Rhetorism or a Trope; which, not knowing what to oppose unto the Letter, under the said mistakes they have called Spiritual, though indeed it be in true understanding only Literal, according to the common manner of speaking by Tropes and Figures, which bear their part in expression of the mind in all Languages, and together



ther with Grammar make up the whole business of Utterance, or the *λογος οὐρανοῦ*, the word discovering the sense of the minde, bearing a signification either plain and proper, and so hath been taken for the Letter; or Tropical, and more mysterious, and so hath been taken for Spiritual; but in true judgement, the literal word is common to both, Proper and Tropical: the Trope and Rhetorism both in word and sense, being in the letter of the Scripture also, as well as the Proper, though not so frequent as the Proper and Grammatical; yet so, of a meaning literal as well as the other, and in that respect all senses of words Typical, Parabolical, or otherwise Tropological (as I humbly conceive with submission to better judgements) can be thought no more then Literal, and the mystery of them to be understood, by endeavouring to find the extent of the Letter only.

Away therefore with that deception of a Spiritual sense of Scripture, whereby the safety of Divine Truths, hath been, and may be still, much in hazzard. And let us conceive of Gods meaning in his Word, speaking to us, as we speak to one another, according to the use of sensing the words in the practice of Nations, without which we can never be supposed to understand him; and if we cannot yet reach the mystery of every letter, let us be content till God in the seasons of his Grace and Wisdom, shall afford us helps of a further discovery, by his blessing upon the labours of Pious and Learned men, whom God hath set forth hitherto, and doubtless will hereafter, during the being of his Church upon Earth, as lights in his Candlestick for the further

*mistake of word*

manifestation of the hidden Truths of his Word every day; and let us beware of our own Phantastical conceits of Spiritual meanings through Revelation and Infusion, which will vary the rule and standard of Truth, and make Gods own Word no better than a Leaden Rule and a Nose of Wax.

A Seventh deceitful Principle, is, That of a mere Moral man in the Church of Christ, and allowed indeed by the profound mistakes of wise and learned Christians of many ages and professions, especially of late, but of a dangerous and destructive use in the practice thereof by the weaker sort of deceivable and factious people; who acting the Animal part of Religion, more than the Rational; Passion, Zeal, and Humor, more than Reason; and mistaking Pharisaical niceness, for Godliness; and for Purity, Singularity and preciseness; and for hatred of Evil, avoidance only of Indifferences both Civil and Religious; and true pious heavenly Affection, for Phansie and Affectation; they presume themselves in their erroneous and proud conceits, to be the only true *Israelites* of God, the only holy and separate from the rest of men in the love of Gods Election, the only peculiar, regenerate, and spiritual above all others, though of the same Church in Faith, Baptism, and Worship, accompting the rest only mere Moral men, of no more interest in Christ and his Graces, than the mere civil *Pagans*, *Greeks*, and *Barbarians*, that denyed him as a point of foolishness: whereupon follows a proud contempt of all but those of their own Society, and consequently

consequently Separations, Schisms, and Divisions in the Church, and thereafter Seditions and Commotions in the State civil, even Rebellions against Kings and Princes; all Persons whatsoever, in comparison with the Sect, being slighted and undervalued as mere Moral men; like empty Chaff or fruitless trees, fit fuel for the fire of untuly furious Zeal; though in impartial and right understanding, the despised prove in plain terms, no other than the most wise, and regular, and righteous of a whole Church and Nation. This Divinity hath been a long time Oracular, both in Press and Pulpit, though so pernicious in the use of it, as an occasion of so much evil, but yet most false and deceitful.

For either the person supposed for a mere Moral man in the Church, professeth Christ in Communion of Faith and Worship with the rest of the Church, or not; if not, then he is no Christian, and no member of a Church; for no Church allows any such as profess not Christ, and so no subject of the question, which was of a mere Moral man in the Church: If he doth profess Christ with belief and duty, he goes beyond a mere Moral man; for a mere Moral man that practiseth nothing but civil Virtue, as the wise *Grecians* that disputed *St. Paul* against Christ, he goes not so far as to acknowledge him, but denyeth him, and so is of no Church, he's no Christian, no subject of the question. The enquiry would rather be, Whether the man professing Christ, doth it really, inwardly from his heart, or not? if not, he is in right speaking, a mere Formallist, a Hypocrite in his proper and distinctive denomination;

not a mere Moral man properly, he's a Hypocrite, I say, whom God only can discover and pronounce absolutely, not we, who see no further than by fruits and effects, which are Moral and Civil Virtues, duties only of the Second Table; those of the First Table being implied by the supposition of the persons profession of Christ: whereupon the question will further be, Whether the supposed mere Moral man professing Christ doth practise these Virtues, or not? if he doth practise them, either he doth practise them in such a degree as becomes a perfect sound Christian, and so he is no Moral man, nor subject of the question; or else, nor so perfectly, but with often recidivations and backslidings, failings and weakneses, but not quite relinquishing his Profession, and so he is not yet a mere Moral man, but only a weak Christian, needing Church Discipline to restore and strengthen him, and so yet, no subject of the question. Or if he doth not practise the said Virtues or Duties of the Second Table at all, but lives altogether lewdly, wickedly, and incorrigibly; so he's not so good as a Moral man, nor therefore a mere one, but a scandal, a leaven of Wickedness to be purged out, and not to be suffered in the Church, and so still no subject of the question, but a repugnance in the Adjection. Whereupon I conclude, that there is no mere Moral man in Christian Society, but a gross fallacy tending only to deceive you of your Peace, Order, Unity, and Charity, and to encourage distances and distinctions of some men, who conceit themselves in their Spirituals more excellent than their Brethren, and thereupon proud oppositions

sitions and contentions in assertion of each Parties respective Excellencies above others, and consequently Factions and Divisions, Tumults and Seditious, and lastly, Rebellion it self.

Thus we have reasoned so many fallacious Principles of sin, whereby it deceiveth the foolish and ignorant into their wicked mistakes: Let us now come to one word of Application, and so to an end.

If *Sin* and *Deceit* be so intrinsecal and complicate one with the other, we should all then seriously consider and examine, the great passages and chief moments of all the Actions of our lives, and by a true reflection and inquiry, if possible, make a discovery unto our selves, whether we have not in many things been very much deceived, and thereupon suspect and jealous our selves, lest we have very much sinned also, and consequently to prepare for sound Repentance.

That the greatest part of our *Israel* have been pityfully deceived, and erred in the wayes of their own Inventions, may easily appear by observing the sad Passages of our late troublesome Times; *Men looked for Judgement, but behold Oppression; for Righteousness, but behold a Cry:* *Occuminius*, 'Tis the very proper and genuine quality of *deceit*, that men looking for one thing should find another; *They looked for Judgement, but behold Oppression; for Righteousness, but behold a Cry;* They looked for a blessed Reformation, but behold an ugly Deformation; they looked for a glorious King, but behold

behold up stept a monstrous Tyrant; they looked for a free priviledg'd Parliament, but behold a pack of insolent Theives and Murderers, who turned the Sons of Justice out of her Temple, and shut her Gates against them; they looked for a pure Religion and undefiled, but behold the Widows and Fatherless devoured, the Levite despised, the Temples profaned, demollished, some in part, some whole; Unity, Charity, Verity, exiled; the Sacraments by some suspended, by others neglected, and by the generallity quite slighted; the Word of God wrested, and baffled, the holy Law trampled, Order, Decency, Maintenance, Government, and every other property of a Regular Church, quite outed; and instead thereof, crept in Schism, Heresie, Perjury, Blasphemy, Sacrilege, Ataxy, and every other quality of Disformity; in a word, our whole Church and Nation were so strangely disfigured and metamorphos'd, as we became both a shame to our selves, and an obloquie to the world.

And thus have we found *Deceit* enough, and in all likelihood as much *Sin*. What remains then, but that every man gully as aforesaid, should betake himself to Repentance, and in Repentance to confess, there being no one act in the work of Repentance, doth so much glorifie God as Confession; in regard that the Creature in assuming shame to himself, transfers all the glory to his Creator: accordingly St. *John* speaks in *1 Joh. 1. 9. If we confess our sins, he is faithful and just to forgive*; and this was the counsel of *Joshua* to *Achan*, *Confess my son, and give glory to God*; and this was the practice of the Penitentiaries



## *The Mistakes of Wickedness.*

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tiaries in *Ezra's* time, who confess publickly the very particular sin they were Nationally guilty of, their strange wives; and *St. Paul* also comes to particulars, confessing, *1 Tim. 1. 13. I was a Persecutor, a Blasphemer, and Injurious*; and so indeed should all the offending and deceived Party in *England*, confess their sins one unto another, and say, Oh my beloved Brother, or Brethren, it hath pleased God to give you his Grace of conduct in the wayes of Truth and Peace, and Loyalty; but we have sadly erred and been deceived, Oh favour us with your Christian Indulgence. But how long shall I endeavour to perswade this, and obtain nothing; Disloyalty, as they say, being impudent and brazen fac'd as ever, and like the Whore in the Prophet *Jeremy*, *refuseth so to be ashamed*: Instance not only in the case of the first and last executed, who instead of satisfying Justice by their blood, for so much Innocent and Pretious Blood shed by them, seem'd rather to justify themselves in what they had done, as if they would have sealed to it with their blood, and dyed Martyrs for wickedness; but also the survivors of that Confederacy, who are still chewing upon the Leeks and Garlick of *Egypt*, and their breath stinks so much thereof, as the very words they speak, smell strong of a Captain to conduct them thither again; and not only those, but some of another Interest who led the Van of the late armed wickedness, and yet instead of Confessions, Deprecations, and Submissions, they seem to justify themselves in what they have done, by insisting their Covenant, that Engine of Wickedness, and so wipe their mouths, as if they

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had

*The Deceivers Deceiv'd ; or,*

had neither done nor spoke any thing amiss; and fall to Expostulations and Complainings, and would fain insinuate, as if very much wrong were done them, whilst they detain other mens rights, (whom I speak of with a reserve, nevertheless, of Christian respect unto those of that Denomination in general, who we hope are better thew'd, for their own particular, as considerable worth hath manifested them by some contrary actions) which they defend and assert with much eagerness and mordacity, though they are no other than the wages of unrighteousness, given them by the late Rebellious Power, as a reward of their faithfulness to the *Good Old Cause*; for which they might as well have perished in the gainsaying of *Corah*, as those that did. Beloved, This is not the way to obtain Peace with God or Men; I could wish rather that I might hear them, and all others of their Engagement, say, with *Saul* to *David*, *Behold I have play'd the Fool and erred exceedingly, but blessed be thou my Son David*; Behold my good Brother or Brethren, we have play'd the Fools and erred exceedingly against our King, Church and Laws, whereas you by the grace of God, have been led in Peace and Loyal Righteousness, blessed be you therein, and impart the comfort thereof unto us also, by favouring us with your Christian compassion; or that I might hear them say, with *David* himself, *I have gone astray like a sheep, O seek thy servant, for I do not forget thy Commandements*; then should we receive them into.

into the Armes of our Christian and Brotherly embraces, and pray for them in the Language of our holy Letany, *That it may please thee, O Lord, to bring into the way of Truth, all such as have erred and are deceived.*

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**F I N I S.**

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If, through haste, any faules have happened, in letters or syllables of words, the Readers favour is desired in excusing them, as this one particular, *"world,* pag. 19. line the last, for *word.*

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